

الجزء
الثاني عشر

The Twelfth Chapter



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الجزء الثاني عشر The Twelfth Chapter

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Hud

From verse 6

Surah Hud is a Makki Surah. We will also include discussion of the first six verses which were from the previous chapter for ease.

Key Themes

This Surah, like Surah Yunus before it, Surah Hud describes the coming of several different punishments which are triggered by Allah's displeasure of mankind. However, what distinguishes this Surah is the severity of the warning. A narration in Jam'i Tirmidhi records a conversation between the Prophet ﷺ and Abu Bakr (ra):

قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ . قَالَ " شَيَّبْتَنِي هُودٌ وَالْوَاقِعَةُ
وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ "

"Abu Bakr [ra] said: 'O Messenger of Allah! You have become gray.' He said: 'I have gone gray from (Surat) Hud, Al-Waqi'ah, Al-Mursalat and 'Amma Yatasa'alun and Idhash-Shamsu Kuwwirat.'"

This Surah also repeats many of the stories of the prophets Saleh, Nuh, Shu'aib, and so on. Please see Chapter 8 for stories of these particular prophets as they will not be repeated unless a particular aspect which has not been previously mentioned needs discussion.

The Prophet's ﷺ Role

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

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(2) [Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,"

The word نذير 'warner' is usually understood as a person who places fear in the heart of another. However, in the context of the Prophet ﷺ, it is understood as someone who, out of fear and love for a person, warns them against evil so that no harm may come to them.

Such is the relationship between the Prophet ﷺ and each of his followers.

Sustenance and Reward is With Allah

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

(6) And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

Allah is Ar-Razzaq - He Who Provides Sustenance. Whether it is a human waiting for their pay check at the end of the month, or an animal hunting in the middle of the winter, Allah wrote down our dues long before we were born. Allah uses the particle على 'upon' when He says:

إِلَّا عَلَى اللَّهِ رِزْقُهَا

[only] upon Allah is its provision

This particle denotes obligation. Allah ﷻ has obligated provision of all sustenance for all of His creations solely upon Himself.

We should bare in mind that the terms provision and sustenance do not equate to ownership; for example, children do not 'legally' own anything, but their sustenance is provided though their

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parents. Therefore, we should remember that our state in this Dunya is merely temporal; one day we could have a feast spread before us, and the next we could be eating scraps or donations.

وَلَيْنِ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ

(9) *And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.*

Events like the pandemic remind us to prepare not only financially but spiritually; to be grateful and avoid greed. Circumstances can change instantly, and we rarely realise it until we are in hardship; by then, the moment to prepare may have passed.

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

(7) *that He might test you as to which of you is best in deed.*

This verse reminds us that Allah did not merely create us, write our fates and leave us. He ﷻ gave us free will - unlike the angels - so that we may choose between good and bad and earn our hereafters.

The Qur'an teaches preparedness for both this life and the Hereafter. Just as we work to earn a living - with greater effort bringing greater reward - we strive in this world to secure our eternal one. Allah has made reward abundant and accessible: deeds are multiplied in blessed times and sacred places, granting immense returns for sincere effort.

وَلَيْنِ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

(10) *But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -*

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

(11) *Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.*

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We should be grateful not only for what Allah has given us, but for the opportunities around us; even water for wudhu or a space to pray. In difficult moments, these small, often overlooked blessings can steady and uplift the heart.

Verse 15 reminds us of something very integral when doing good deeds:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

(15) *Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.*

When performing good deeds, our ultimate aim should be Allah's pleasure, not merely reward. If we act only for recompense, we may receive it in this world instead of the Hereafter. Jannah is for those who earn His love. A powerful daily reminder is the dua of Ibrahim (as) in Surah al-Baqarah.



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

(2:201) OUR LORD, GIVE US IN THIS WORLD [THAT WHICH IS] GOOD AND IN THE HEREAFTER [THAT WHICH IS] GOOD AND PROTECT US FROM THE PUNISHMENT OF THE FIRE.

Castes in Islam

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِنَا وَإِنَّا لَكُمُ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

(27) *So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."*

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The people of Nuh (as) rejected him partly because he was followed by the poor and weak. Historically, the oppressed are often first to accept the prophets, as they are sent to correct injustice that usually harms the vulnerable most.

When the Prophet ﷺ wrote to Heraclius, the Byzantine emperor asked whether he was followed by the rich or poor. On hearing it was the poor, he recognised this as a sign of prophethood.

Before Allah, status is not worldly but recorded in deeds. No one can judge who will attain Jannah or their rank within it. Outward appearance can mislead; a person who seems poor may, in reality, be among the richest; with gardens and palaces awaiting them in the Hereafter.

The Story of Ibrahim (as) & His Lineage

As mentioned, Ibrahim (as) left his homeland with his wife Saarah and nephew Lut, travelling to Egypt under the rule of a corrupt king. When they entered, the king's guards noticed Saarah's beauty and questioned Ibrahim about her. Fearing for his life, he said she was his sister - meaning in faith. Trusting in Allah, he allowed her to be taken.

When the king tried to approach Saarah, he was suddenly seized with paralysis and pain. He begged her to pray for his release, promising not to harm her. Though freed, he repeated his attempt twice more, each time struck again. Realising she was divinely protected, he feared further punishment and sent her away with gifts, including a servant named Hajar.

Years later, still childless, Saarah encouraged Ibrahim to marry Hajar. She prayed for them, and Allah blessed Hajar with a son, Ismail (as), whose story unfolds thereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

One day, Ibrahim and Saarah were visited by three men dressed in white.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ
بِعِجْلٍ حَنِيدٍ

(69) And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

In those days, when travel was arduous and strangers were rare due to scarce provisions and harsh journeys, it was customary to honour travellers with food and shelter whenever they arrived at one's home.

Ibrahim (as) quickly ordered Saarah to cook them food and bring it to their new guests.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا
أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

(70) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

According to the rules of hosting, if a person consumed food in your house, they would become indebted to you; this is a sign that a person intends no harm upon you and that they could be trusted. However, if they did not consume food in your home, it could be seen as a sign of hostility.

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

(71) And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

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Allah ﷻ sent these angels to the people of Lut (as) as a warning, but on their way they were ordered to bring good news to Ibrahim and Saarah.

The angels informed them that they would have a son named Ishaq, and he would go on to have a son named Yaqub.

By this time, Saarah was well into old age, and she was shocked by this news:

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

(72) She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

The Angels Visit Lut (as)

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

(76) [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

Ibrahim (as) inquired about the people of Lut, and pleaded for their guidance, however, the angels informed them that it was too late; Allah had already decreed their fate.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

(77) And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

Thereafter, the three angels disguised as men arrived in Sodom, and came across Lut's (as) daughter. They asked her if there was anywhere for them to stay in the city. Lut's daughter quickly went

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to her father and informed him of the three very handsome men who had arrived in their city. Lut (as) and his daughter feared that the men would be harassed by the sinful people of Sodom. They waited until nightfall and took the three men to their home.

They arrived home, happy no one had spotted them. However, Lut's (as) wife, who was not a believer, snuck out of the house and informed the townspeople of the three very handsome men who were in her home.

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَؤُلَاءِ
بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۗ أَلَيْسَ مِنْكُمْ رَجُلٌ
رَشِيدٌ

(78) And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

The people ran to Lut's (as) home and broke down the front door. Lut (as) tried to protect the three men, but the people nearly overpowered him. The people of Sodom were shameless in their sinning:

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقِّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

(79) They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

The angels then shed their disguises and the people fled. They instructed Lut (as) to leave with those who believed from his family; his wife was left behind.

Note: when the prophet Lut said, 'my daughters', he was referring generally to the women of their community.

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The next day, the punishment of Allah ﷻ was enacted upon Sodom.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ

(82) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

Allah sent stones of clay raining upon the people of Lut. Some scholars say that each stone was engraved with the name of the person who's body it pierced. Thereafter, an angel was sent to lift the city from its roots and turn it upside down; its highest point became its lowest.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ ^ص مِنْهَا قَائِمٌ وَحَصِيدٌ

(100) That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].

Unlike other nations, not even a trace of the People of Sodom remained.

Our Reward Will Always Come

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

(115) And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

Every action will be recompensed by Allah ﷻ, whether it be immediate or delayed, in this world, or the hereafter. That is why when someone does something nice for us, we say جزاك الله خيرا - May Allah recompense you with good.

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Surah Yusuf

Until verse 43

This surah was revealed in the later Makkan period, when the Quraysh urged the Jews to test the Prophet ﷺ with questions they believed only the People of the Book could answer. They asked why the Israelites went to Egypt, assuming he would not know, as Egypt's history was distant from Arab knowledge.

In response, Surah Yusuf was revealed in full, and the Prophet ﷺ recited it to them. The story of Yusuf (as) is unique in the Qur'ān, narrated chronologically from beginning to end. At its opening, Allah addresses both the Makkan leaders and the Arabic-speaking Jews present.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

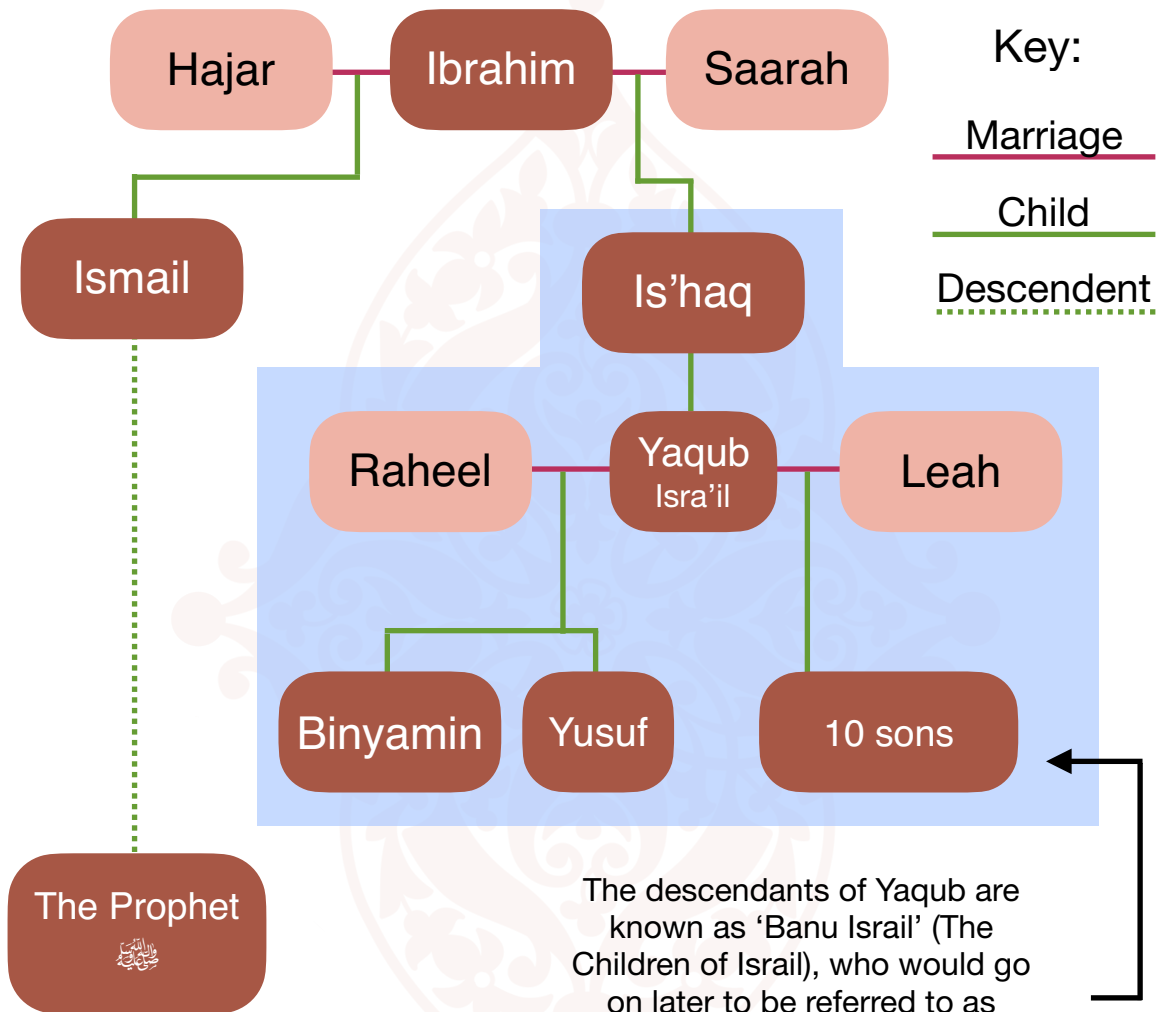
(2) *Indeed, We have sent it down as an Arabic Qur'an that you might understand.*

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

(3) *We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In order to properly understand the story of Yusuf (as), we must first look into his family tree, and his father, Yaqub.



The Prophet ﷺ

When Muhammed arrived bearing all the signs of the Final Prophet, the Jews rejected him as he came from Ismail's lineage, not Is'haq's.

The descendants of Yaqub are known as 'Banu Israil' (The Children of Israil), who would go on later to be referred to as Jews.

Allah ﷻ sent thousands of prophets to Banu Israil, who all descended from Is'haq's lineage.

The Jews expected the Final Prophet to come from the same lineage.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Yusuf's (as) Lineage

Yusuf (as) was the great-grandson of Ibrahim. As previously mentioned, Ibrahim had two sons from his two wives, Ismail and Is'haq.

The Story of Yaqub (as)

Ya'qub (as) was one of twin sons born to Is'haq (as). In old age, when Is'haq's eyesight had weakened, he asked his son Eysaw to prepare him food. Their mother, who favoured Ya'qub, instructed him instead to prepare the meal and serve it to his father. Unaware of his father's request to his brother, Ya'qub did so. Is'haq ate, supplicated for his son's progeny to be blessed, and prayed that he become a great leader.

When Eysaw later arrived with his food, the truth became clear. Fearing her hot-tempered son's reaction, their mother told the gentle Ya'qub to leave and stay with her brother in Heran. Ashamed and concerned, he departed. On his journey, Allah gave him glad tidings of prophethood and promised that the land where he rested would one day be blessed. Ya'qub - also known as Isra'il - marked the place, later known as Jerusalem.

In Heran, he met his cousins Leah and Raheel (Rachel) and wished to marry Raheel. His uncle agreed on condition that he work seven years. After fulfilling the term, he was instead married to Leah, as the elder daughter could not be passed over. He agreed to work another seven years to marry Raheel. At that time, marrying two sisters was permissible. Ya'qub already had children with Leah, and later Allah blessed him and Raheel with Yusuf, after her earnest supplication.

After many years of service, Ya'qub requested to return home, asking only for the spotted and black sheep born that year. Despite his uncle's greed, most of the flock bore those markings.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's command, Ya'qub departed with his family and livestock.

Approaching home, he sent gifts to Eysaw. Their reunion was peaceful and warm. Ya'qub returned to his father, who later died at 180 and was buried beside Ibrahim (as). In time, Ya'qub migrated to Egypt with his children. By then, his beloved Raheel had passed away giving birth to Binyamin.

The Story of Yusuf (as)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

(4) [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

This story begins with a seven year old Yusuf approaching his father after having a dream.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

(5) He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

Although he loved all of his children, Yaqub held a special place in his heart for Yusuf and Binyamin as they were the youngest of his children and were born from his beloved Raheel.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَانَا مِنَّا وَلَمْ نَكُنْ بِعُضْبَتِهِ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

(8) When they said, "Joseph and his brother are more beloved to our father than we, while we are a group. Indeed, our father is in clear error.

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Yaqub's 10 older sons from Leah were aware of this and were often openly jealous of their younger brothers. Yaqub feared their reactions, as a prophet, he recognised that this dream was a glad tiding of great success to come from Allah.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ
يَعْقُوبَ

(6) *And thus will your Lord choose you and teach you the interpretation of narratives and complete His favour upon you and upon the family of Jacob,*

Allah ﷻ blessed Yusuf with the skill of interpreting dreams accurately. Such a skill would be very useful for Yusuf later on in his story.

The Brothers' Jealousy

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا
صَالِحِينَ

(9) *Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."*

Eventually, the brothers came to know of Yusuf's dream and were very hurt that it was kept from them. Furthermore, they knew that if this dream were to become a reality, their father's love for Yusuf would only grow.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن
كُنْتُمْ فَاعِلِينَ

(10) *Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."*

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Although they all agreed on wanting Yusuf gone, not all wanted him dead. One of the brothers - some say the oldest - suggested that they throw him in a well instead.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

(11) They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"

The brothers agreed on the plan and went to their father to convince him to allow them to take Yusuf out. However, Yaqub feared for Yusuf, and he knew of the temperament of his sons. Not wanting to hurt them though, he said:

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

(13) [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

The brothers persuaded Ya'qub to let Yusuf join them, while Binyamin stayed behind. They quickly cast Yusuf into a well. Frightened, he was comforted by Allah's promise of reunion. Meanwhile, the brothers returned home, united upon their fabricated excuse.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

(16) And they came to their father at night, weeping.

The brothers presented Yaqub with young Yusuf's shirt, covered in blood. Before they returned home, they had slaughtered a lamb and soaked Yusuf's shirt in its blood. They told their father that his fears had come true, a wolf had eaten Yusuf.

Yaqub, seeing that the shirt was not torn, said to his sons outright:

بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

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(18) "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."

Although he was greatly saddened, he bared this trial patiently, as he knew that Allah ﷻ would safeguard his young son.

Yusuf is Found and Sold

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ^ط قَالَ يَا بَشْرَى هَذَا غُلامٌ ^ج وَأَسْرُوهُ
بِضَاعَةً ^ج وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

(19) And there came a company of travellers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.

وَشَرُّهُ بِثَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

(20) And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

(21) And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son."

Yusuf was purchased by the Finance Minister of Egypt, he is referred to a 'Aziz' throughout this story.

The Aziz and his wife Zulaykha were unable to have kids due to an illness suffered by the Aziz. Thus, when he met Yusuf, and witnessed his kind and soft nature, he took him on as a servant but appointed him to a high ranking role within his household.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

(21) And thus, We established Joseph in the land

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Allah ﷻ is foreshadowing the success of Yusuf to come. However, first he must face many trials.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

(22) And when Joseph reached maturity, We gave him judgment and knowledge.

Yusuf grew up in the house of the Aziz.

Zulaykha's Evil Intentions

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

(23) And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

Although he grew up in her home, Zulaykha developed a liking towards Yusuf once he had reached maturity.

One day, she locked him in a room, attempting to seduce him. However, Yusuf sought protection from Allah and ran from her.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

(25) And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

Between Yusuf and escape were many doors, and as he scrambled to open one after another, Zulaykha caught up to him and gripped him by the shirt. Finally, Yusuf was able to get away,

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and as he opened the final door, he came face-to-face with the Aziz.

Shocked, Yusuf froze. But Zulaykha was quick to think on her feet and turned the situation around on Yusuf. Yusuf objected, but the Aziz was too stunned by the reaction.

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

(26) And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

(27) But if his shirt is torn from the back, then she has lied, and he is of the truthful."

فَلَمَّا رَأَى قَمِيصَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ

(28) So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan.

The Aziz saw that Yusuf was innocent, and made his wife seek his forgiveness for committing such a heinous crime.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

(30) And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

The Aziz shunned his wife, and word spread amongst the people of status of what had happened. Not wanting to face such ridicule, Zulaykha bought a group of women into her home.

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فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ
سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ^ط فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ
لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

(31) So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

The women present were all shocked and awed by Yusuf's beauty, and they tried to convince Yusuf to give in to Zulaykha's desires.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ^ط وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

(33) He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

Rather than be pressured into such a sin, Yusuf implored Allah to save him. Yusuf chose to be entered into prison for a crime he did not commit over being in such a toxic environment.

Interpreting Dreams in Prison

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ^ط قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ^ط وَقَالَ الْآخَرُ إِنِّي أَرَانِي
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ^ط نَبِّئْنَا بِتَأْوِيلِهِ ^ط إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

(36) And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

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Yusuf preached the message of his great-grandfather Ibrahim to these two men, and informed them of the gift he had been given by Allah. He promised them that he would interpret their dreams before their next meal arrived.

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ^ط وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ ^ج قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

(41) O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

Of the two men whose dreams Yusuf had interpreted, one was innocent of the crimes he was accused of, this man would eventually be set free and become the cup-bearer to the King of Egypt. The other man was guilty, and his life would be taken for his crimes.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ
فِي السِّجْنِ بِضْعَ سِنِينَ

(42) And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

The King's Dream

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ ^ط يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

(43) And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

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After repeatedly seeing a troubling dream, the King of Egypt sought its meaning, but his advisors dismissed it. The freed cup-bearer, present at the gathering, offered help. He returned to the prison, relayed the dream to Yusuf (as), and sought its interpretation. Yusuf (as) said:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

(47) [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

(48) Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ

(49) Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

The King was very impressed with the interpretation he was presented with and instructed his cup-bearer to bring Yusuf to him.

However, before he left prison, Yusuf wanted to do so with his reputation restored to its former state.

قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

(50) [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

The King summoned all of the women who were present on the day of Yusuf's imprisonment - including Zulaykha - and inquired in regards to Yusuf's character. The women were unable to lie to their

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king, and informed him of Yusuf's pure character. Zulaykha admitted her guilt.

ذَٰلِكَ لِيَعْلَمَ أَتَىٰ لَمْ أَخُنُّهُ بِالْغَيْبِ وَأَنَّ اللّٰهَ لَا يَهْدِي كَيْدَ الْخٰنِیْنِ

(52) *That is so al-'Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers*

If he were to work for the King, Yusuf would surely encounter the Aziz, furthermore, Yusuf had grown up in his household, so did not want the Aziz to hold any enmity towards him. Therefore, this admission from the women was Yusuf's only condition when he was approached by the King.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصُهُ لِتَفْسِي ^ط فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيٌّ
اَمِيٌّ

(54) *And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."*

Once his name was cleared, Yusuf was freed from prison and was appointed as the Minister of Harvest by the King.

قَالَ اجْعَلْنِي عَلَىٰ خَزَايِنِ الْاَرْضِ ^ط اِنِّي حَفِيظٌ عَلِيمٌ

(55) *[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."*

The King put his full trust in Yusuf, and appointed him to organise the country's ration stockpile in order to prepare for the drought to come.